223. Then the clown spoke: "Pretty soon we talk to the shamans," he is saying. 224. "Good," the people are saying. 225. "Tomorrow," the clown is saying. 226. Then they talked to those shamans that next day. 227. "That clown is wanting to see you," the people are saying. 228. "You test yourselves," the clown is saying. 229. "Good," the shamans are saying, "and tomorrow we will test," the shamans are saying. 230. "And I will put up one woman and one man," the clown is saying, "these will look after you," he is saying. 231. "Good," the shamans are saying. 232. Then that next day those shamans got marked. 233. One woman and one man marked them. 234. Then those shamans put on their own feathers and also their own belts. 235. Then they all three stood there. 236. Then one man started a fire in the middle. 237. Then one shaman sat there by the edge of the fire. 238. He is holding his own basket tray in his own hand. 239. "Already," the clown is saying, "you test him." 240. Then that shaman, the Tübatulabal shaman, warmed up his own basket tray (over the fire). 241. Then those Yokuts shamans danced. 242. Then one shot that Yokuts shaman. 243. When he shot, he dropped down. 244. Then that woman, the caretaker, got up in order to come to him when he dropped down. 245. Then that woman lifted that shaman from here to there when he was dying. 246. She put him in the shade. 247. Then he is not powerful enough for the taking out of his own shot. 248. Then that shaman, the shooter, flew from here to there toward him. 249. Then he took that out with that basket tray; he swung that (basket tray) on top of him; he took that (shot) out for him. 250. Then from there he shot another one again. 251. Then also from there he shot again; he shot three times. 252. He is not powerful enough for his touching that one. 253. Then also from there again he shot another one twice. 254. He did nothing to him. 255. "So, you (plural) have strength," he is saying, "you are good shamans," he is saying. 256. Then from there they quit. 257. Then the clown spoke: "Pretty soon we quit; we will go back again toward our own houses," the clown is saying. 258. Then from there they all take leave.

259. Then from there I used to work all the time. 260. Then from there I used to go to the north fork (of the Kern River). 261. Then, when going and arriving there (at Kernville), I am sitting behind the store, one man and I are sitting (there). 262. Then a girl came there. 263. Then she saw me when I am sitting there and she is laughing at me when she sees me. 264. Then from there she entered in the store. 265. Then I am merely sitting there. 266. Then from there to here she went out from the store; she put on a new hat; she bought it. 267. Then from there, "Let's go," she is saying to me. 268. From there we came to this side; my horse is standing there. 269. Then from there we came; we double-mounted my horse. 270. Then we stood in the grass, in the deep brush. 271. We dismounted there. 272. Right away we copulated; the woman is very erotic; she is holding me tightly when she copulates. 273. There we slept right there. 274. From there I came in the morning to my own work. 275. Then from there she came to her own house in Bull Run. 276. Then from there I went again after two or three days. 277. Then from there again I found different women. 278. Then I took her right away. 279. Right away, also, we copulated there. 280. It is (what) I am doing to them all the time; I am copulating with different (women). 281. Then from there after a while I married that woman whom I found the first day. 282. Then I brought her to my own house. 283. There I lived for a long time with her—five years. 284. Then from there we discarded each other. 285. Then I quit her. 286. I never took her again. 287. Then I lived here alone; having finished discarding (my wife), I am just the same finding girls. 288. Then again I found one girl. 289. Then, "Quit her," my mother is saying, "I do not like them (the new wife, referred to in the plural by her mother-in-law)," she is saying; "someone is saying your wife (the new one) is her (the divorced one's) younger sister," she is saying; "you desire in future another one," she is saying. 290. "Good," I am saying.

291. Then from there I got sick. 292. Then I went to a shaman. 293. Then the shaman doctored me there. 294. Then, "I cannot touch you," he is saying; "that one doing it to you (i.e., causing you to be ill) is living down there," he is saying, "that very one is living," he is saying. 295. I am saying nothing when he says this. 296. From there I come

man wants me to," I am saying, "that very man speaking," I am saying. 375. Then that man was asked. 376. Then, "Yes," he is saying, "that shaman, 'I will kill Yukaya,' he is saying, 'surely when he meets me.'" 377. "And what are you coming to do in the store," that man is saying to me, "at one in the morning?" he is saying. 378. "I am coming there to get a drink," I am saying. 379. "And don't you know that the store (is) already closed," he is saying, "in the middle of the night?" he is saying. 380. "That (is) already closed," I am saying when he is speaking, "but we are getting that drink just the same," I am saying, "(because) that house is pierced (has a hole in the door); there we are getting it," I am saying, "and we are getting that drink any time." 381. Then that talker is laughing when I am speaking. 382. My many friends (are) the helpers for me. 383. Then the talker did not decide from there. 384. Then from there that talker spoke, "Let us take him," he is saying, "to the north fork (Kernville)," he is saying, "in jail," he is saying. 385. Then from there the talker spoke to my friends, "You may come," he is saying, "to north fork," he is saying, "tomorrow," he is saying, "we will talk there," he is saying.

386. I was taken from there that night. 387. Then that next morning I was taken in the restaurant. 388. Then that sheriff is standing there next to me when I am eating. 389. Many people (are) inside. 390. Then one man spoke, "Is (this) the bad man there?" he is saying. 391. "Yes," the sheriff is saying, "pretty soon we hang him." 392. "Later," I am saying, "let me eat first," I am saying, "then you hang me in future," I am saying.

393. Then from there we went toward the court house. 394. Then my friends are all sitting there in the court house. 395. Then the sheriff spoke to me, "If you will be asked again, there is no more to say in future," he is saying, "your friends will talk," he is saying. 396. Then they talked; they all talked well. 397. Then the gun of that shaman (whom I shot) was taken out and all his shells are hollow (from the hammer hitting the shells which did not actually discharge). 398. Then my gun was taken out; one shot (was shot) recently. 399. Then, "Good," the talker (judge) is saying. 400. Then he asked me, "Do you want to talk after a while?" he is saying. 401. "No," I am saying when he says this. 402. Then from there the talker talked by himself, "Good," he is saying, "you go out," he is saying, "and don't you again carry your own gun in future," he is saying; "if somebody will look for you, then you go this way in future," he is saying. 403. "Good," I am saying; then I never again carried my own gun. 404. I got out.

405. Then from there I went toward Bishop. 406. I arrived there. 407. (There are) many girls. 408. Right away I took one that night. 409. We went and slept. 410. "I will live with you," she is saying to me. 411. "No," I am saying, "I have no money," I am saying when she speaks. 412. Then that next day I am wandering about there. 413. Then also from there I found one again; I took her also. 414. Then we slept. 415. Then in the morning we got up. 416. Then we went to eat in the restaurant; we stayed there during the day. 417. Many girls are coming there. 418. "Who is the handsome young man?" they are saying, they are asking that woman. 419. "He is my husband," she is saying. 420. Then, it being night already, we went outside from there.

421. Then we met that Indian agent there. 422. "Where are you taking this woman?" the agent is saying. 423. "We are just wandering along." 424. "Your taking (the girls) is not possible," he is saying; "will you wander along with all the girls?" he is saying. 425. "No," I am saying. 426. "Quit it," he is saying. 427. Then I spoke to that woman, "Keep going," I am saying. 428. Then, "Good," she is saying, "I will see you any time," she is saying. 429. "And if you want to marry one woman, you talk to her in future," (the agent) is saying, "not to every (woman)," he is saying; then, "Good," he is saying.

430. Then right away I found another (woman) again. 431. Then, "Let's go to my house" (the woman says). 432. Then we went. 433. I stayed with her there in her house.

434. Then from there I came to Bishop. 435. I saw that agent there. 436. "Hello," he is saying, "are you married already?" he is saying. 437. "Yes," I am saying. 438. "Good," he is saying. 439. Then he gave me his own hand. 440. "You live well in future with her," he is saying. 441. "Good," I am saying when he is speaking.

T
Y
796
276

If some boys wanted to take jimsonweed, they would announce the fact in early winter (about December), and then abstain from meat and grease for the next two months. During this period they remained quietly about home, neither hunting, playing, nor participating in social affairs. About two weeks before the drinking, a doctor would retire with the boys to a private camp, where he instructed them in deportment, how to address jimsonweed when praying. Boys who participated were about sixteen and, according to F.M., were expected to remain continent for about three years. The retreat lasted two or three days, and on emerging, they set the day for the drinking twelve days in advance.

T
Y
[833]

Each boy had a sponsor whose duty it was to prepare the drink for him. These were men who "knew how to do it and had taken jimsonweed themselves." When one was digging up jimsonweed, a prayer was made, and eagle down would be sprinkled on the plant in order to obtain a large root. The size of the root does not correspond at all to the size of the plant, or the ground might be hard, or stones might interfere: the prayer and down obviated all these uncertainties. A man always went to the same spot to obtain the roots. The roots were mashed, added to water, and boiled a little.

T
Y
[285
431]

The boys and spectators gathered in the early morning. Each boy was provided with a large coiled basket which held about one to two quarts. The basket was made by the boy's mother or, if necessary, bought, as it had to be of fine workmanship. It was received as a gift-payment by the sponsor, and after the ceremony could be used for any purpose. The sponsor held the basket to the boy's lips; the boy must not touch it; he must finish it all at one draught.[134]

A man who was in charge of the ceremony made one prayer for all the participants. Neither F.M. nor S.G., the interpreter, could state what this was, save that he "called on Sun, Eagle, Cougar, and all those big ones" to give the drinkers good life and protection. Meanwhile several good runners and a "loud shouter" were assembled, and these, with the shouter leading, and the drinkers ran three times around a specified circuit. If a drinker fell before the laps were completed, his life would be shortened by so much.

When the drinkers became unconscious they were laid on deerskins or tule mats with a woman at the head and feet of each. By evening the coma began to wear off, and the women sang songs to rouse the boys. Toward morning they became voluble and made their revelations: people assembled to watch and listen. The drinkers could see people who were far away, and could see, too, who was traveling. They

[134] Although the basket might hold as much as 2 quarts, the amount drunk was not specified by F.M.